Sri Gayatri Mantrartha Dipika - Iluminações sobre o significado essencial de Gayatri

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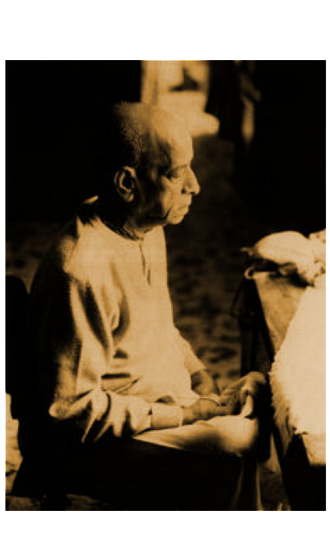
(Introdução do livro "Sri Gayatri Mantrartha Dipika")



Sri Gayatri Mantrartha Dipika (Iluminações sobre o Significado Essencial de Gayatri) foi compilado para o deleite de Sri Caitanya Mahaprabhu e dos seguidores de Sua sucessão discipular, conhecida como a *sampradaya Gaudiya Vaisnava*. Esta publicação apresenta a notável concepção *madhurya (conjugal) de gayatri* , conforme revelada por *sastra* (escritura), *sadhus* (devotos puros) e *acaryas* (mestres espirituais fidedignos). Quando o conteúdo deste livro for examinado por leitores sérios, todos certamente concordarão que a concepção Gaudiya Vaisnava de *gayatri* é o ápice do pensamento teísta.

Na *sampradaya Gaudiya Vaisnava,* o *gayatri* que o guru (mestre espiritual genuíno) dá ao *sadhaka* (devoto) no momento da *diksa* (iniciação) é o do *diksa* védico (*upanayana*) e também o do *pancaratrika-diksa Vaisnava.*

Diksa é definido no *Visnu Yamala* como o processo pelo qual o conhecimento divino é dado e *papa* (pecados) são destruídos:

divyam jnanam yato dadyat kuryat papasya samksayam
tasmad-dikseti sa prokta desikais tattva-kovdaih

> O processo pelo qual o conhecimento divino (*divya jnana*) é dado e os pecados são destruídos é chamado de *diksa* por estudiosos altamente eruditos que são especialistas em assuntos espirituais. (*Hari-bhakti-vilasa* 2.9, de *Visnu Yamala*)

O diksa védico (*upanayana*) é instituído dando-se o *brahma-gayatri.* O Vaisnava *pancaratrika-diksa* é instituído dando três *pancaratrika-mantras* (*mula-mantras*) e três *pancaratrika-gayatris.*

O *brahma-gayatri* começa com *om* , a *bija* (sílaba semente), seguida pelas *maha-vyahrtis* (*bhuh bhuvah* e *svah*), e depois segue o próprio *gayatri* , *tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah pracodayat.* O uso da palavra *dhimahi* (meditação ou invocação da forma e das atividades do Senhor Supremo) é utilizado em todos *os gayatri* .

Da mesma forma, descobrimos que há quatro características fundamentais em todos *os pancaratrika-mantras* e *gayatris* : o uso de *bijas* como *aim* ou *klim* no início, *namatmaka* ou a presença de *nama* (o santo nome) como o eixo central do *mantra* , as palavras *svaha* ou *namah* indicando *pranama* (oferecer reverências) e a palavra *dhimahi* indicando *dhyana* (meditação).

De acordo com os rigorosos padrões védicos, *o upanayana* só pode ser oferecido àqueles que nasceram em famílias *Brahmanas* . Infelizmente, em Kali-yuga (a era atual), não há *Brahmanas* por nascimento — todos são mais ou menos *sudras* (desqualificados) por nascimento. Isso é afirmado no *Skanda Purana* : *kalau-sudra-sambhavah* . Portanto, o sistema védico de *diksa* é inaplicável para Kali-yuga. Portanto, o sistema Vaisnava de *pancaratrika-diksa* , que existe desde os tempos antigos e foi ensinado diretamente pelo Senhor Supremo, foi introduzido. *Paramatma Sandarbha, annucheda* 18, e *Mahabharata* declaram:

pancaratrasya krtsnasya vakta tu bhagavan svayam

> Krsna, a Suprema Personalidade de Deus, falou a literatura *Pancaratra* .

Como o *Pancaratra* foi falado diretamente pelo próprio Krsna, considera-se que *o Pancaratra* (especialmente o *Narada Pancaratra*) é sobrenaturalmente excelente entre todas as escrituras reveladas, *sarvesu ca nrpasrestha jnanesvebhesu drsyate* . De acordo com as autoridades, *pancaratra* significa aquilo que lida com cinco (panca) tipos de conhecimento (*ratra*);

ratran ca jnanavacanam jnanam pancavidham smrtam
tenedam pancaratram ca pravadanti manisinah

> *Panca* significa cinco. *Ratra* significa *jnana* ou conhecimento. Segundo as autoridades, existem cinco tipos de conhecimento: 1) védico, 2) *iogue* , 3) *mayik* , 4) *mukti* e 5) *bhakti* , o conhecimento pelo qual se alcança o serviço devocional amoroso de Sri Sri Radha Krsna. (*Narada Pancaratra* 1.2.44 e *Gaudiya Kanthahara* 2.44)

O *Narada Pancaratra* trata especificamente do tópico de *bhakti* e, portanto, é muito importante para todos os aspirantes devocionais na *sampradaya* Gaudiya Vaisnava .

jnanam paramatattvam ca janma-mrtyu-jarapaham
tato mrtyunjayah sambhuh samprapa krsnavaktratah

> O conhecimento contido no *Narada Pancaratra* põe fim ao nascimento, à morte, à velhice e à doença — e revela a Verdade Suprema. Krishna também transmitiu esse conhecimento ao supremamente afortunado Sambu (Senhor Shiva). (*Narada Pancaratra* 1.2.25 e *Gaudiya Kanthahara* 2.46)

drstha sarvam samalokya jnanam samprapya sankarat
jnanartam pancaratram cakara narado munih

> Narada Muni, após estudar todas as escrituras, ouviu este conhecimento incomparável da boca de lótus do melhor dos devotos, o Senhor Shiva, que o ouviu de Krishna. Naquela época, Narada compilou o *Pancaratra* , que é a essência do néctar. (*Narada Pancaratra* 1.2.56 e *Gaudiya Kanthahara* 2.47)

O sistema *pancaratrika* exige que um sadhaka passe pelo processo conhecido como *panca-samskara.* Este *panca-samskara* consiste em *panca* (cinco) estágios de *samskara* (purificação), mencionados a seguir:

tapah pundram tatha nama mantro yagas ca pancamah
ami hi panca-samskarah paramaikanti-hetavah

> *Tapah, pundra, nama, mantra* e *yaga* ; esses cinco itens compõem *o panca-samskara.* Eles são a causa da intensa devoção ao Senhor Hari.

Tapah significa praticar austeridades e professar-se servo de Hari (Visnu/Krsna). *Pundra* significa aplicar marcas *de tilaka* (linhas verticais desenhadas no corpo), simbolizando o corpo como o templo de Hari. *Nama* significa receber o santo nome do mestre espiritual e cantar esse nome de acordo com sua orientação.

Hare Krsna Hare Krsna Krsna Krsna Hare
Hare Hare Rama Hare Rama Rama Rama Hare Hare

Dos *panca-samskaras, nama* é o que recebe a maior importância. Em toda a literatura védica, o santo nome de Hari é glorificado;

yan-namadheya-sravananukirtanad
yat-prahvanad yat-smaranad api kvacit
svado 'pi sadyah savanaya kalpate
kutah punas te bhagavan nu darsanat

> Sem falar no avanço espiritual das pessoas que veem a Pessoa Suprema face a face, mesmo uma pessoa nascida em uma família de comedores de cães imediatamente se torna elegível para realizar sacrifícios védicos se ela uma vez proferir o santo nome de Hari, a Suprema Personalidade de Deus, ou cantar sobre Ele, ouvir sobre Seus passatempos, oferecer-Lhe reverências ou até mesmo se lembrar Dele. (*Bhag.* 3.33.6)

Aqueles que cantam nama sem ofensas são automaticamente imbuídos de todas as boas qualidades. Aquele que canta o santo nome de Hari (Visnu/Krsna) torna-se, portanto, qualificado, com base no santo nome, para receber *os mantras* védicos , o quarto dos *panca-samskara. Mantra* significa *mantra-diksa* , ou receber o *brahma-gayatri* (*upanayana*) e os *pancaratrika-mantras* . Após receber o *mantra-diksa,* o *sadhaka* se dedica à adoração de Sri Murti sob os preceitos *sastricos* (escriturais), e isso é chamado de *yaga* . Esses são os cinco processos de purificação chamados *panca-samskara.*

Se alguém estiver interessado em praticar o processo de adoração no templo, deve se abrigar em um *guru* e aprender o processo com ele. Tendo recebido os *mantras* apropriados do *guru,* pode-se adorar Sri Murti. Em Kali-yuga, o sistema *pancaratrika* é mais recomendado para aqueles que desejam praticar *yaga* , a adoração a Sri Murti.

Srila Rupa Goswami escreve:

sruti smrti-puranadi-pancaratra-vidhim vina
aikantiki harer bhaktir utpatayaiva kalpate

> O serviço devocional ao Senhor que ignora as literaturas védicas autorizadas, como os *Upanisads* , *Puranas* e *Narada-pancaratra,* é simplesmente uma perturbação desnecessária na sociedade. (*Bhakti-rasamrta-sindhuh* 1.2.101)

In Kali-yuga there are two systems recommended for worshiping the Supreme Lord, the *bhagavata* system and *pancaratrika* system. In the *bhagavata* system chanting of the holy name (*nama*) is given preference because in Kali-yuga one can reach the perfection of life simply by hearing, chanting, remembering and worshiping the holy name. *Srimad-Bhagavatam* confirms in the last sloka:

nama-sankirtanam yasya sarva-papa pranasanam
pranamo duhka-samanas tam namami harim param

> Krsna's holy name can relieve us from all undesirable sinfulness, all filthy characteristics, and all miseries. Let us all bow down to Him. *Bhag.* 12.13.23)

It is further said in this regard in the *Garuda Purana*:

apavitrah pavitro va sarvastham gato'pi va
yah smaret pundarikaksam sa bahyabhyantarah sucih

> Either pure or impure, or having passed through all conditions of material life, if one can remember the lotus-eyed Krsna, he becomes extermally and internally clean.

Sri Caitanya Mahaprabhu has taught five essential angas (practices) for the performance of *suddha-bhakti* (pure devotional service): Sri Murti *seva* (worship of the Lord in the temple), Sri *Bhagavat-katha* (hearing *Srimad-Bhagavatam*), *Sri nama-sankirtana* (congregational chanting of the holy name), Sri Krsna *bhakto* (association with pure devotees of Krsna), and Sri Mathura-mandala (living in the district of Mathura). In all these processes chanting of the holy name (sri *namasankirtana*) is the central point, that is, the *bhagavata* system. To assist in the purification of the *sadhakas* and to enable them to worship the Sri Murti in the temple, the followers of the *bhagavata* system also accept *upanayana* and the *pancaratrika-diksa.* Lastly it may be considered that both the *upanayana* and *pancaratrika-diksa* are but parts or secondary to the *bhagavata* system.

Having received the holy name from the *guru* and having chanted the holy name properly for sometime the *sadhaka* is then offered *mantra-diksa.* The first *gayatri* given by the *guru* to the *sadhaka* at the time of *mantra-diksa* is the *upanayana* (*om bhur bhuvah svah tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah pracodayat om*). This *gayatri* is the first in the category of Vedic *gayatris* and is known as *brahma-gayatri.* It is also commonly referred to by the *sadhaka* as *brahma-vidya* and *veda-mata* (the source of transcendental knowledge and the mother of the Veda). Indeed *brahma-gayatri* is the origional sound vibration upon which the Vedic literature is based.

Within the Veda itself *gayatri* is first written in the *Rig Veda* (3.62.10) without the *maha-vyahrtis* as tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah pracodayat. In the Sukla Yajur Veda (36.3) the *gayatri* is written with the *maha-vyahrtis* as *bhur bhuva svah tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah pracodayat.*

In the *Candogya Upanisad* (Chapter 4.17.1-3) we find the narration wherein Prajapati (Lord Brahma) meditated on the nature of the universe (*visva*). He thus realized that the three planes of material existance are *prithivi* (physical), *antariksa* (mental), and *swarga* (intellectual). These three planes are thus represented by the *maha-vyahrtis bhuh, bhuvah,* and *svah.* The seed of the *Rig Veda* is *bhuh*, the seed of the *Yajur Veda* is *bhuvah*, and the seed of the *Sama Veda* is *svah.* These three *bijas* (*maha-vyahrtis*) are said to have been derived from *om* as three primary colors are contained in a ray of white light. Similarly Prajapati came to the realization that as veins pervade all leaves so *om* pervades all *vak* (sound). Therefore the *rsis* (sages) have concluded that *om* (the seed) is to be uttered at the beginning and the end of *brahma-gayatri. Om*, when uttered at the beginning and end of *brahma-gayatri,* is the Vedic standard by which one should perform *gayatri-japa* (*gayatri*-repetition).

When the personified form of *brahma-gayatri* is manifest she appears with five faces. These five faces correspond with the five principle features of the *brahma-gayatri*: 1) *om* (the seed), 2) the *maha-vyahrtis* (*bhuh, bhuvah, svah*), 3*) tat savitur varenyam* (indicating *sambandha*, relationship), 4) *bhargo devasya dhimahi* (indicating *abhidheya*, the process of surrender), and 5) *dhiyo yo nah pracodayat* (indicating *prayojana*, the consummation).

The three *pancaratrika-mantras* given by the *guru* to the *sadhaka* are the *guru-mantra* (*aim gurave namah*), the *gaura-mantra* (*klim gauraya namah*), and the *gopal-mantra* (*klim krsnaya govindaya gopijana-vallabhaya svaha*). The three *pancaratrika-gayatris* given are the *guru-gayatri* (*aim gurudevaya vidmahe krsnanandaya dhimahi tan no guruh pracodayat*), the *gaura-gayatri* (*klim caitanyaya vidmahe visvambharaya dhimahi tan no gaurah pracodayat*), and the *kama-gayatri* (*klim kamadevaya vidmahe puspabanaya dhimahi tan no anangah pracodayat*).

Although in the context of the *Puranic* setting the *pancaratrika* system was taught by Lord Visnu only after the demons Madhu and Kaitava had stolen the Vedic *mantras* from the mind of Brahma, we find in the authoritative book *Sri Brahma Samhita* that Lord Brahma, at the outset of creation, heard the *gopal-mantra* pronounced by Divya Saraswati (the divine vibration of the Supreme Personality of Godhead) even before receiving *omkara* (the Vedic *gayatri* of threefold form).

Furthermore, it is the opinion of Sripad Jiva Goswami that upon receiving *omkara*, which had manifest from the divine flute of Sri Krsna, Lord Brahma also meditated on the *kama-gayatri* (*klim kamadevaya vidmahe puspabanaya dhimahi tan no anangah pracodayat*), which is the fifth note of the divine flute. Having thus received the status of *dvija* (twice born), Brahma entered into a state of blissful transcendence. Therefore it must be said that the *pancaratrika* system of receiving *mantras and gayatris* (such as *gopal-mantra* and *kama-gayatri*) is in no way inferior to that of the Vedic system at any time. Since both systems emanate from the Supreme, both may be taken as eternal.

Having thus received the Vedic *diksa* and the Vaisnava *pancaratrika-diksa*, the *sadhaka* of the Gaudiya Vaisnava *sampradaya* wears the *yajnopavita*, the *Brahmana* thread consisting of nine strings symbolizing the status of his being a *dvija* (twice born). One who has received this *dvija* (second birth) can gain admittance into the transcendental world via contemplation and meditation on the *gayatri*.

The nine threads of *yajnopavita* symbolize the nine practices of *suddha-bhakti* (pure devotional service): *sravanam, kirtanam, smaranam, pada-sevanam, arcanam, vandanam, dasyam, sakhyam,* and *atmanivedanam* (hearing the glories of the Lord, chanting the glories of the Lord, remembering the Lord, serving the lotus feet of the Lord, worshiping the Sri Murti of the Lord, offering prayers to the Lord, serving the Lord in all respects, becoming the friend of the Lord, and surrendering everything to the Lord respectively).

Similiarly the *yajnopavita* symbolizes the nine islands of Sri Navadvipa Dhama: Antardvipa, Simantadvipa, Godrumadvipa, Madhyamdvipa, Koladvipa, tudvipa, Jahnudvipa, Modadrumadvipa, and Rudradvipa. These nine islands also correspond to the nine practices of *suddha-bhakti.*

The *yajnopavita* also symbolizes the nine stages of developing *suddha-bhakti* namely *sraddha* (faith), *sadhu-sanga* (associating with saints), *bhajana-kriya* (practicing pure devotional service), *anartha-nivrtti* (purification of the heart), *nistha* (being fixed in the Absolute Truth), *ruci* (sweet taste), *asakti* (attachment to everything connected to Krsna), *bhava* (awakening of feelings of love for Krsna), and *prema* (intense feelings of love for Krsna). These nine stages also correspond to both the nine practices of *suddha-bhakti* and to the nine islands of Sri Navadvipa Dhama.

In the *gayatri* we find three *bija-mantras, om, aim,* and *klim. Om* denotes *sat*, invoking the potency of eternality. *Aim* denotes *cit*, invoking the potency of knowledge, and *klim* denotes *ananda*, invoking the potency of bliss. In the *Narada Pancaratra bija-mantras* have been explained as primordial sound fragments which have the potency to evoke a particular energy both within and outside a person who utters the *bija*. This of course presupposes having received the *bija* from the *guru* (bona fide spiritual master).

As in the *brahma-gayatri* - each of the three *pancaratrika-gayatris* also have three stages of contemplation - *sambandha, abhidheya,* and *prayojana* (relationship, the process of surrender, and the consummation). By the use of the syllable *vid* as in *vidmahe*, meaning acknowledgement of the Lord, *sambandha*, the relationship between the Lord and the living entity as master and servant respectively, is established. By the use of the syllable *dhi* as in *dhimahi*, meaning worship of the Lord, *abhidheya*, the process of surrender by which one developes *asakti* (attachment), and *bhava* (feelings of intimacy with the Lord) is established. By the use of the word pracodayat meaning to impell one to spontaneously engage in loving devotional service to the Lord, *prayojana*, the consummation of *prema* (spontaneous divine love - *raga-marg*) is established.

The first chapter of this book defines *om* as nondifferent from the worship of the personal aspects of the Absolute Truth, Sri Sri Radha Krsna. The second and third chapters describe the topmost meaning of the *brahma-gayatri* according to *Srimad-Bhagavatam* - the full fledged purport of theism, culminating in Radha-dasyam, the Divine Service of Srimati Radharani. The fourth chapter examines the meaning of *guru-mantra* and *guru-gayatri.* The fifth chapter examines the *gaura-mantra* and the *gaura-gayatri.* Chapters six, seven, and eight describe the *gopal-mantra, kama-bija*, and *kama-gayatri* in relation to the divine sentiments of *madhurya-rasa* (conjugal love). Thus *Sri Gayatri Mantrartha Dipika* is completed in eight auspicious chapters.

When studying the schools of Vaisnava thought in India, namely the *sampradayas* (disciplic successions) of Sri, Brahma, Char Kumar, and Rudra one finds that all these *sampradayas* chant the *brahma-gayatri* during the three *sandhyas* (morning, noon, and evening) of the day, whereas the chanting of the *pancaratrika-mantras* and *gayatris* are uttered optionally according to the particular instructions given by the respective *guru.* Each of the *sampradayas* has its own particular meditation on the *brahma-gayatri* in terms of its ultimate goal, or highest ideal. It is here that one can measure to which level in theistic thought a *sampradaya* has realized .

It is the word *savitur* in particular upon which the *sampradayas* establish their philosophical conception of the *brahma-gayatri.* The question then arises as to who *savitur* refers. *Savitur*, according to the rules of Sanskrit grammar, can refer to *brahman* (effulgence), the sun, fire, our conscious nature as *jiva* souls and intelligence. *Savitur* is further identified as Saraswati, Agnidev, Surya, Surya Narayana, Paramatma (the Supersoul), etc. Thus the *brahma-gayatri* is explained as meditation on the sun or the Sun God by some, and as meditation on the Paramatma, Visnu, Krsna and so forth by others.

The followers of Sankaracarya's school of *advaita-vedanta* are also among those who chant the *brahma-gayatri*, their conception being that *savitur* means *brahman*, their ultimate goal being to merge their individual identity therein. However, this conception does not find sufficient support in the Vedic system of knowledge.The concept of *brahman* (*sayujya-mukti*) as the subject of *brahma-gayatri* finds support only in the false interpretations and arguments of the followers of Sankaracarya, not in the Vedic *pramana* (evidence).

In the *Visnu-dharmottara Purana*, chapter 165, King Vajra asks Markandeya Risi why the *brahma-gayatri* is chanted in Vaisnava sacrifices if its presiding Deity is the Sun God. Markandeya replies that *brahma-gayatri* refers to Visnu - he then proceeds to show how each word of *brahma-gayatri* is related to Visnu. He concludes by saying:

kama-kamo labhet kamam gati-kamas tu sad-gatim
akamas tu tad avapnoti yad visnoh paramam padam

> "A person desiring material gain or liberation in the next life can achieve either by chanting *gayatri*; but the worshiper who is devoid of desires attains the Supreme Abode of Visnu."

In his book *Tantrasara* Sri Madhvacharya summarizes the above information by describing that there are twenty four syllables in *gayatri* (*ta, tsa, vi, tuh, va, re, ni, yam, bha, rgo, de, va, sya, dhi, ma, hi, dhi, yo, yo, nah, pra, cho, da, yat*) and these are called *varnas* (positioned by divine arrangement). These twenty four *varnas* have corresponding governing forms of Visnu/Krsna; Kesava, Narayana, Madhava, Govinda, Visnu, Madhusudana, Trivikrama, Vamana, Sridhara, Hrsikesa, Padmanabha, Damodara, Sankarsana, Vasudeva, Pradyumna, Aniruddha, Purusottama, Adhoksaja, Narasimha, Acyuta, Janardana, Upendra, Hari, and Sri Krsna respectively.

In the *Visnu-sahasranama*, the book containing one thousand names of Visnu, the *maha-vyahrtis* (*bhur, bhuvah,* and *svah*) are also mentioned;

anadir bhur bhuvo-laksmih

> *Anadir* means that Krsna is independent. *Bhur* is the name of Krsna indicating that He was merciful to Brahma and forgave his offenses (*bhuh*). *Bhuvo-laksmih* means that Krsna was the transcendental ornament that decorated the land of Vrajabhumi. (*Visnu-sahasranama* 114)

bhur-bhuvah-svas-tarus tarah

> Krsna is like a great tree that shades the upper, middle, and lower planetary systems and provides all necessities to all living entities, who are like birds who have taken shelter of that tree (*bhur-bhuvah-svas-taru*). (*Visnu-sahasranama* 117)

Similarly in the *Rig-veda* the words *om asya janato nama cid-viviktan mahaste visnu* indicate that *om* is the name of Visnu. Thus we find no real scope for impersonalist meditation within the *brahma-gayatri.*

In his *Tattva Sandarbha*, Sripad Jiva Goswami has elaborately explained with references to various *Puranas* that the *Srimad-Bhagavatam* is the natural commentary on the *brahma-gayatri* and that *brahma-gayatri* is exclusively a meditation on the Supreme Personality of the Absolute Truth. He at no time gives credence to the impersonal conception of *gayatri.*

In *Tattva-sandarbha, Anucceda* 22.6, Jiva Goswami makes the following statement which defines meditation on *brahma-gayatri* as being meditation on the Personality of Godhead, as well as clarifying the relationship of *brahma-gayatri* with *Srimad-Bhagavatam:*

yasmad evam bhagavat-paras tasmad eva"yatradhikrtya
gayatrim" iti krta-laksana-sri-bhagavata-
nama granthah sri-bhagavat-paraya
gayatrya bhasya-rupo 'sau
tad uktam "yatradhikrtya gayatrim" ity-adi

> Since the book *Srimad-Bhagavatam*, characterized as 'beginning with the *brahma-gayatri-mantra*' is dedicated to the Personality of Godhead, it serves as a commentary on *brahma-gayatri*, which is also dedicated to the Supreme Lord. This same point - that *Srimad-Bhagavatam* is a commentary on the *brahma-gayatri* - is made in such statements as 'in which (*Srimad-Bhagavatam*) *brahma-gayatri* is introduced as the basis of discussion.'

Jiva Goswami supports this statement with a reference from the *Agni Purana* 216.3:

taj jyotih paramam brahma bhargas tejo yatah smrtah

> That light is called the Supreme *Brahman* because the word *bhargas* (in *brahma-gayatri*) means effulgence.

He then quotes *Agni Purana* 216.7-8 to show that the "effulgence" means Visnu:

taj jhotir bhagavan visnur jagaj-janmadi-karanam
sivam kecit pathanti sma sakti-rupam vadanti ca
kecit suryam kecid agnim daivatany agni hotrinah
agny-adi-rupo visnur hi vedadau brahma giyate

> That effulgence is Visnu, who is the cause of the universal creation, maintenance, and dissolution. Some people say "effulgence" (*bhargo*) in *brahma-gayatri* refers instead to Siva, while others say it means *sakti*. Yet others say it refers to the sun, and still others say it refers to fire. While chanting *brahma-gayatri,* the *brahmanas* who perform Vedic fire sacrifices (Agni-hotras) worship various demigods. But it is Visnu who is present in the forms of Agni (fire) and other demigods, and the Vedas praise Him as the Absolute Truth, *brahman.*"

Although there may be differences of opinion between the various branches of scholars, philosophers, and religionists regarding the conception of the *brahma-gayatri,* there is a final conclusion which can be reached by the proper study of the Vedic literature, the standard by which philosophical controversy is resolved in India.

It is said in India in this regard that "The Vedas advise like a king, the *Puranas* like a friend, and the *Kavya* like one's beloved, but the *Srimad-Bhagavatam* advises like all three." Thus it is understood that the *Srimad-Bhagavatam* is the ultimate *pramana* and therefore it should be taken as the final word in philosophical subject matters concerning the Absolute Truth.

Skanda Purana confirms as follows:

sataso 'tha sahasrais ca kim anyaih sastra-samgrahaih
na yasya tisthate gehe sastram bhagavatam kalau
katham sa vaisnavo jneyah sastram bhagavatam kalau
grhe na tisthate yasya sa viprah svapacadhamah
yatra yatra bhaved vipra sastram bhagavatam kalau
tatra tatra harir yati tridasaih saha narada
yah pathet prayato nityam slokam bhagavatam mune
astadasa-purananam phalam prapnoti manavah

> In Kali-yuga what is the value of collecting hundreds of thousands of other scriptures if one does not keep *Srimad-Bhagavatam* at home? How can a person be considered a Vaisnava in Kali-yuga if *Srimad-Bhagavatam* finds no place in his house? Even if he is a learned *brahmana*, such a person should be considered lower than a dog-eater. O learned Narada Muni, wherever *Srimad-Bhagavatam* is present in Kali-yuga, the Supreme Lord goes there with the demigods. A person who faithfully recites one verse of *Srimad-Bhagavatam* every day attains the fruit of reading the eighteen *Puranas*." (*Skanda Purana, Visnu Khanda* 16.40, 42, 44, 331)

Quoting the author of the Vedas, Srila Vyasadeva, we find the following statement in the *Srimad-Bhagavatam:*

sarva-vedanta-saram hi sri-bhagavatam isyate
tad-rasamrta-trptasya nanyatra syad ratih kvacit

> *Srimad-Bhagavatam* is indeed the essence of all Vedanta philosophy. He who is satisfied by hearing its nectar-like words takes no interest in any other scripture." (*Srimad-Bhagavatam* 12.13.15)

Vyasadeva's statement about *Srimad-Bhagavatam* should be taken as most authoritative. Vyasadeva, being the author of the Vedas, the *Vedanta Sutra*, and the *Srimad-Bhagavatam,* certainly knows in which of these scriptures the Supreme Essence of Truth can be found.

It is *Srimad-Bhagavatam* which will help us to understand the purport of *brahma-gayatri. Gayatri* is the mother of the Vedas and the commentary of such is given in *Srimad-Bhagavatam. Brahma-gayatri* is the prototype of all Vedic *mantras*. Thus the *brahma-gayatri* is a concise statement as to the significance of all the Vedas.

artho 'yam brahma-sutranam bharatartha-vinirnayah
gayatri-bhasya-rupo 'sau vedartha-paribrmhitah

> The meaning of the *Vedanta Sutra* is present in *Srimad-Bhagavatam.* The full purport of the *Mahabharata* is also there. The commentary of the *brahma-gayatri* is also there (*Srimad-Bhagavatam*), and fully expanded with all Vedic knowledge." (*Garuda Purana*)

In the *brahma-gayatri* the word *dhimahi*, meaning let us meditate, is important. The appearance of this word in any particular verse or *mantra* has been taken to indicate *brahma-gayatri.* In *Srimad-Bhagavatam* the first *sloka* says: *dhamna svena sada nirasta-kuhakam satyam param dhimahi.* The *brahma-gayatri* also says *dhimahi.* Since the *Srimad-Bhagavatam* invokes the *brahma-gayatri* in its opening stanza by the use of the word *dhimahi,* this signifies that the entire text is an explanation of *brahma-gayatri.*

This is also confirmed by Sripad Sridhar Swami in his *Bhavartha-Dipika* commentary on *Srimad-Bhagavatam.* Sripad Sridhar Swami confirms that *Srimad-Bhagavatam* begins with the *brahma-gayatri.* He writes:

dhimahiti gayatrya prarambhena ca gayatry-akhya-brahma-vidya-rupam etat puranam iti darsitam

> That the *brahma-gayatri* phrase indicated by the word *dhimahi* begins this *Purana* shows that this work has the nature of the *brahma-vidya* (Vedic knowledge of the Supreme) called *brahma-gayatri.*

Because *Srimad-Bhagavatam* describes the purport of *brahma-gayatri,* the *Srimad-Bhagavatam* itself is called the fruit of the tree of Vedic knowledge, *nigama-kalpa-taror galitam phalam.* Indeed, *Srimad-Bhagavatam* is the fullfledged meaning of the *brahma-gayatri.*

The word *brahma* as in *brahma-gayatri* means *brahma-vidya* or transcendental knowledge. The word *gayatri* of the same is derived from joining two Sanskrit words, *ganat* and *trayate. Ganat* means musical sound and *trayate* means to achieve the final stage of enlightenment. Thus *brahma-gayatri* is said to be that melodious sound which grants us the highest fulfillment in the world of consciousness. The *Agni Purana* states:

gayaty ukthani sastrani bhargam pranams tathaiva ca
tatah smrteyam gayatri savitri yatra eva ca
prakasini sa savitur vagrupatvat sarasvati

> It is called *gayatri* because it sings about gayaty or illuminates the Vedic *mantras,* the scriptures, the Supreme Lord, and one's intelligence. It is called *savitri* because it reveals Savita, the creator. And it is called Sarasvati because it is the essence of speech (*Agni Purana* 216. 1-2)

Savitri as in *savitur* of *brahma-gayatri* means the source of all intelligence. Ultimately, that *savitri* is Sri Caitanya. This is confirmed by Ramananda Raya in *Sri Caitanya-caritamrta:*

eta tattva mora citte kaile prakasana
brahmake veda yena padaila narayana
antaryami isvarera ei riti haye
bahire na kahe, vastu prakase hrdaye

> You (Sri Caitanya) have manifested many transcendental truths in my heart. This is exactly the way Narayana educated Brahma. The Supersoul within everyone's heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction." (*Madhya-lila*, Ch.8, Tx.264-5)

A similiar statement is found in *Srimad-Bhagavatam* wherein Sukadeva Goswami invoked the blessings of the Supreme Personality of Godhead.

pracodita yena pura sarasvati
vitanvatajasya satim smrtim hrdi
sva-laksana pradurabhut kilasyatah
sa me rsinam rsabhah prasidatam

> May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahma from within his heart and inspired him with full knowledge of creation and His own self, and who appeared to be generated from the mouth of Brahma, be pleased with me." (*Srimad-Bhagavatam* 2.4.22)

Krsna is the Supreme Personality of Godhead and He appears in Kali-yuga as Sri Caitanya. This is confirmed as follows:

krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah

> 'In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Krsna *maha-mantra,* worshiping the Supreme Personality of Godhead, who appears in this age always describing the glories of Krsna. That incarnation is yellowish in hue and is always associated with His plenary expansions [such as Sri Nityananda Prabhu] and personal expansions [such as Gadadhara], as well as His devotees and associates [such as Svarupa Damodara]. (*Srimad-Bhagavatam* 11.5.32)

In *Srimad-Bhagavatam* the astrologer Garga Muni also confirms Krsna's appearance in Kali-yuga in a yellow (golden) color:

asan varnas trayo hy asya
grhnato 'nu-yugam tanuh
suklo raktas tatha pita
idanim krsnatam gatah

> In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvapara-yuga] He has accepted a blackish body. (*Srimad-Bhagavatam* 10.8.13)

Mahabharata also confirms the Lord's appearance in the Kali-yuga as Sri Caitanya as follows:

suvarna-varno hemango
varangas candanangadi
sannyasa-krc chamah santo
nistha-santi-parayanah

> The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life [*sannyasa*] and will be very self-controlled. He will be distinguished from *mayavadi sannyasis* in that He will be fixed in devotional service and will spread the *sankirtana* movement." (*Mahabharata, Visnu-sahasra-nama-stotra*)

Because Sri Caitanya is nondifferent from Krsna, the Supreme Personality of Godhead, as supported above, it is also logical to conclude that Sri Caitanya can also be understood as the original source of the *gayatri-mantra.* Therefore, *brahma-gayatri* may be taken as a meditation on Sri Caitanya--*krsna caitanyaya vidmahe visvambharaya dhimahi tan no gaurah pracodayat.* (This is further explained in chapter five of *Sri Gayatri Mantrartha Dipika.*)

With regard to *gayatri* being a melodious sound, the following information is found in *Sri Brahma-samhita:*

atha venu-ninadasya trayi-murti-mayi gatih
sphuranti pravivesasu mukhabjani svayambhuvah
gayatrim gayatas tasmad adhigatya sarojajah
samskrtas cadi-guruna dvijatam agamat tatah

> Then the gayatri of threefold form that is the form of *omkara* (*om/a-u-m*), mother of the Vedas, emanated as the beautiful harmonious sequence of the Song of the Divine Flute of Sri Krsna. Entering the ears of Brahma, that melodious sound was swiftly manifest within his mouth as the *gayatri.* Thus Brahma, who was born of the lotus flower, received *gayatri* as it emanated from the Divine Flute-Song of Sri Krsna, and so he was initiated by the Supreme Lord, the original *guru*, and elevated to the status of twice-born (*dvija*)."

Not only is the *brahma-gayatri* considered a melodious sound but it must be considered the most charming and beautiful sound, due to its Divine Origin in the Flute of Sri Krsna. (A complete reproduction of the narration of the origin of *gayatri,* as found in *Sri Brahma-samhita* with illuminating purports by Srila Bhaktivinode Thakura, has been presented in chapter six of *Sri Gayatri Mantrartha Dipika.*)

From the Divine Flute-Song of Sri Krsna, the sound known throughout the Vedas as *omkara* first manifest, and then, as its sequel, the *gayatri* manifests. Those who have received initiation (*mantra-diksa*) in the bona fide disciplic succession of spiritual masters stemming from Brahma, the *adi-guru* (original guru) in this universe, can very easily achieve success in self-realization by chanting the *gayatri-mantra.* Without proper initiation however, the mantra will not be effective. This is confirmed by *Padma Purana* as follows:

sampradaya-vihina ye
mantras te nisphala matah

> Unless you are initiated by a bona fide spiritual master in the disciplic succession, the mantra that you might have received is without any effect.

It appeared to Brahma in the stage of his mature realization after meditation on the *kama-gayatri,* that he is the eternal maidservant of Krsna.

trayya prabuddho `tha vidhir vijnata-tattva-sagarah
tustava vedasarena stotrenanena kesavam

> Becoming enlightened by meditating on the *gayatri-mantra,* Brahma realized that he is the eternal maidservant of Krsna. Although the profound mysteries of servitorship as a maidservant were not necessarily revealed to him, he became well aquainted with the Ocean of Truth. Then he worshiped the Supreme Lord Krsna with this hymn." (*Brahma-samhita* 5.28)

cintamani-prakarasadmasu kalpavrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi purusam tam aham bhajami

> I worship Govinda, the Primeval Lord, the first progenitor who is tending the cows, yielding all desires, in abodes built with spiritual gems, surrounded by millions of desire-fulfilling-trees, always served with great reverence and affection by hundreds of thousands of *laksmis* or *gopis.*" (*Brahma-samhita* 5.29)

Such realizations of Brahma and the pure cognition therein must surely be the highest ideal of achievement among the bona fide students who chant the sacred *gayatri-mantras.*

Lord Brahma is the original *guru* in this universe. The direct disciple of Brahma was Narada Muni. Srila Vyasadeva (the compiler of the Veda) was the direct disciple of Narada, and Madhvacharya was the direct disciple of Vyasa. From the disciplic succession of Madhvacharya, Sri Chaitanya Mahaprabhu accepted Sri Iswara Puri as his spiritual master. Because Sri Caitanya accepted initiation in the Brahma Madhva *sampradaya* that *sampradaya* has become most glorious. From Him (Sri Chaitanya) the disciplic succession is known as the Gaudiya Vaisnava *sampradaya* and its teachings are being spread throughout the whole world.

The Gaudiya Vaisnava *sampradaya*, alone, derives the ultimate conception of *brahma-gayatri* in complete alliance with Srimad-Bhagavatam. Moreover it must be said that the Gaudiya Vaisnava *sampradaya's* form of meditation on the *brahma-gayatri* is topmost - "*gayatri-muralista-kirtana-dhanam radhapadam dhimahi.*" "The *brahma-gayatri* which has sprung from the flute song of Sri Krsna only sings the glories of Srimati Radharani." (A purport to this verse will be given in greater detail in chapters two and three of *Sri Gayatri Mantrartha Dipika.*)

The eternal abode of the Supreme Lord is called Vaikuntha. The highest planet in that spiritual sky (Vaikuntha) is called Goloka, wherein the Supreme Lord Sri Krsna eternally enjoys His transcendental pastimes with His eternal associates. Among the eternal associates of the Lord the *gopis* are the most exalted, and among the *gopis* Srimati Radharani is the best. It has been mentioned in the narration of the *Skanda Purana* that out of many thousands of *gopis*, 16,000 are prominent. Out of these, 108 are important, and out of 108, eight are principal. Out of eight *gopis*, Radharani and Candravali are chief, and out of these two Srimati Radharani is superior.

This has also been confirmed by Srila Rupa Goswami as follows:

tayor apy ubhayor madhye radhika sarvathadhika
mahabhava-svarupeyam gunair ativariyasi

> Of these two *gopis* [Radharani and Candravali], Srimati Radharani is superior in all respects. She is the embodiment of *mahabhava,* and She surpasses all in good qualities." (*Ujjvala-nilamani,* Verse 2)

Other references to the supreme position of Srimati Radharani are as follows:

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

> I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes [sakhis], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual *rasa.* (*Brahma-samhita* 5.37)

devi krsna-mayi prokta radhika para-devata
sarva-laksmi-mayi sarva-kantih sammohini para

> The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krsna. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord. (*Brhad-gautamiya-tantra*)

inhara madhye radhara prema--'sadhya-siromani'
yanhara mahima sarva-sastrete vakhani

> Among the loving affairs of the *gopis*, Srimati Radharani's love for Sri Krsna is topmost. Indeed, the glories of Srimati Radharani are highly esteemed in all revealed scriptures. (*Caitanya-caritamrta, Madhya* 8.98)

yatha radha priya visnos tasyah kundam priyam tatha
sarva-gopisu saivaika visnor atyanta-vallabha

> 'Just as Srimati Radharani is most dear to Sri Krsna, Her bathing place known [Radha-kunda] is also dear to Him. Among all the *gopis*, Srimati Radharani is supermost and very dear to Lord Krsna.' (*Padma Purana*)

anayaradhito nunam bhagavan harir isvarah
yan no vihaya govindah prito yam anayad rahah

> When the *gopis* began to talk among themselves, they said, 'Dear friends, the *gopi* (Sri Radha) who has been taken away by Krsna to a secluded place must have worshiped the Lord more than anyone else.' (*Bhag.* 10.30.28)

That "*gayatri-muralista-kirtana-dhanam radhapadam dhimahi*" is the ultimate meditation on *brahma-gayatri* is also confirmed by the *tattva-acarya* Sripad Jiva Goswami in his commentary on the first verse of *Srimad-Bhagavatam:*

janmady asya yato 'nvayad itaratas carthesv abhijnah svarat
tene brahma hrda ya adi-kavaye muhyanti yat surayah
tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa
dhamna svena sada nirasta-kuhakam satyam param dhimahi

There Sripad Jiva Goswami explains thus:

> *Janma* means manifestation, *adyasya* means *adi* or original, *yatah* means from whom. From whom has the original *rasa* (*madhurya*) manifested? Radha, who is *itaratah* distinct from all others, and Krsna (*anvayat*). *Artesu* means various pastimes and *abhijnah* means expert. They are expert in the performance of pastimes. Vyasa, the *adi kavi* says the *sabda brahma* entered his heart (*hrda*) and he understood through *prema bhakti* these pastimes (*tene brahma hrda adi kavaye*). When, under the order of Narada, Vyasa sat in meditation in a trance of *prema bhakti* (*bhakti-yogena manasi samyak pranihite 'male*) this is what he realized, and it is about this, the pastimes of Radha Krsna, that he wrote in *Srimad-Bhagavatam.* Vyasa says that these two, and Sri Radha in particular, are so wonderful. Who can understand them? Even Krsna is bewildered by Radharani, what then can Anantasesa and others know about Her (*muhyanti yat surayah*)? Land (*mrt*) turns into water and flows, while water (*vari*) takes on the character of land and becomes stunned upon hearing the flute of Sri Krsna, which He plays only to attract Sri Radha, whose effulgence (*tejah*) dims the light of the stars and moon, *tejo vari mrdam yatha vinimayo.* Among the *gopis* there are three kinds, those who favor Radha (headed by Lalita), those who serve in the opposition's side (headed by Candravali) and those who take sometimes the side of Radha and sometimes the side of Krsna (headed by Visakha). They are all wonderful, yet all three groups (*yatra tri sargo*) are insignificant (*mrsa*) in Her presence, *yatra tri sargo 'mrsa.* All have their purpose only in relation to Her. Radha's presence and influence (*dhamna*) defeats (*nirasta*) all interference (*kuhakam*) created by the opposition party such as that of Jatila and Kutila, and the leader of the *gopi* opposition Sri Candravali, *dhamna svena sada nirasta-kuhakam.* Thus their pastimes go on eternally (*satyam*). Therefore I meditate (*dhimahi*) upon these two (*param*) who are actually one in *mahabhava,* and one as potent and potency. Vyasa here has described Radha and Krsna in the singular, purposefully and appropriately, as well as neuter in gender because they are beyond the conceptions of male and female."

Thus *Srimad-Bhagavatam* itself can be taken as a meditation on Srimati Radharani. Throughout the revealed scriptures the exalted position of the *gopis* has been proclaimed. In fact the personified form of *gayatri* namely Gayatri devi, who is also known as Savitri devi and Saraswati devi herself, acheived the perfection of becoming one of the *gopi* maidservants of Radha and Krsna. In the *Srsti-khanda* of the *Padma Purana* there is a description of how the goddess Gayatri herself became a *gopi* in Goloka Vrndavana, *gayatri-gopikanyaka.* The narration goes as follows:

> Gayatri-devi also attained Krsna after becoming a *gopi* in Vrndavana. After her marriage to Brahma she worshiped Sri Krsna. He was satisfied and gave her the benediction that she would take birth in the village of Gokula Vrndavana and there live with her parents and family as cowherders. Krsna was able to understand that her intention was to have him as her husband. Therefore, Krsna informed His friends, 'My dear friends, please listen to what I have to say. At this particular time I have arranged for Gayatri-devi to be married to Brahma, but when I take birth amongst the residents of Vrndavana, Gayatri-devi shall become My mistress (a *gopi* in *paramour rasa*).' (*Padma Purana, Srsti-khanda,* ch. 17. 5th *khanda,* text 15-37)

Thus far we have established with sufficient references from *guru, sastra,* and *sadhu* that the *Srimad-Bhagavatam* is indeed the natural commentary on *brahma-gayatri.* That which we find in *Srimad-Bhagavatam* should be understood to be the essense of the *brahma-gayatri.*

Everything is possible by the mercy of the Supreme Lord and His devotees. When one has acheived such grace one can understand the worship of Sri Sri Radha Krsna and that of Sri Caitanya to be the purport of *gayatri.*

yasya deve para bhaktir
yatha-deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

> Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (*Svetasvatara Upanisad* 6.23)

É mencionado no início desta introdução que a concepção Gaudiya Vaisnava de *Sri Gayatri* é o ápice de todo o pensamento teísta. Como evidenciado nas escrituras védicas, isso não é de forma alguma um exagero. De fato, na história do mundo, uma concepção mais completa da doçura da Divindade nunca foi revelada. Tal é a essência do *Sri Gayatri Mantrartha Dipika.*

Oramos humildemente para que o Senhor Supremo Sri Caitanya Mahaprabhu fique satisfeito com nosso esforço, e que todos os Seus mais queridos devotos fiquem igualmente satisfeitos com esta apresentação.

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Por favor, preencha a atmosfera com a vibração sublime dos Santos Nomes:
Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare - Hare Rama, Hare Rama, Rama Rama, Hare Hare